174 Matriarchy, in fact, goes back to the times when primitive man had no exact notions on the causes of childbirth.

For, "it seems," Gautier continues, "that primitive man attributed all birth to parthenogenesis and could only imagine à conception which was immaculate. He saw no ineluctable connection between caressing and gestation. Although he practiced fertilization by instinct, he had no clear idea of this. The word 'father' had no sense for him, and consequently the children could only group themselves around the mother." (2)

2. La conquête du Sahara, p. 190.

On the other hand, since rules of marriage had not yet been established in that period, it was impossible to seek out paternity. It is from this state of things that filiation by the uterine branch is derived. With the totemic beliefs to be found in lower civilizations, the matrilocal system found still another reason for existence. It was linked with exogamy, preventing unions between the closest relatives and between people of different castes, and making incest impossible.

171 In certain primitive Australian groups, /152/ the study of which helps us understand the evolution of societies, there is a system of 601 kinship by classes of kin that is found among the Tuareg and the peoples of the Sudan. It was defined by Morgan, and groups in the first degree brothers, sisters, and cousins; in the second degree the father, mother, and their siblings; in the third degree the grandparents with their siblings, etc.

174 In matriarchy, the natural protector of the child is the brother of his mother. In the same way the obligation for the husband to live with his wife's family is connected with matriarchy. This ● 591 custom is practiced in the Ahaggar, where the husband must live [851] one year in the camp of his parents-in-law, this time being shortened when the young wife has borne a child. When a woman becomes 768 the widow of a man who does not belong to her tribe, she rejoins her tribe and takes her children with her,

585 342 A new tent is prepared with all the accessories -- mats, cords, tent stakes -- also new. Inside on the left side is built a little sand mound, oval in shape, on which the consummation is to take place. Afterward, when the camp is forced to move, this edifice is respected and stays in place for several months.

585 [533] On the seventh day, the girl's father has the marriage confirmed by a marabout. Then, in the evening the fiancée, who has stayed hidden all day at the home of a relative, is led amidst a procession of women playing tambourines to the nuptial tent, where the young man has preceded her.

The next day the young people gather in the tent of the newlyweds, as they do during the days of festivity which follow the marriage. This meeting is called tigedelsatin.

591 [171] The newlyweds live in the camp of the girl's parents for a year. This institution of "service time" /temps de service/ is mentioned on several occasions in the Old Testament and was practiced by the Hebrews. It means that the fiancé must live with his future family, or quite near it, for a temporary or permanent period of time. This custom results in temporarily restricting the [593] husband's authority and assuring that they become acquainted and that the young wife is well treated.

587 591 If the bride has already been married, she leaves for her husband's camp on the seventh day, mounted on a camel and accompanied by her friends and her servants.

585 591 In the first case, new festivities are held a year later. The men and women belonging to the husband's camp go one evening to the bride's camp and simulate an armed abduction. The meharists who have stealthily approached then rush into the midst of the tents and utter war cries, answered by the cries of terror of the camp women. They surround the tent of the young wife and claim her as belonging henceforth to their family.

[492] /293/ This is the occasion for new gastronomic flights, and the next evening the young woman, wrapped in a big white shawl,

585 accompanied by her women relatives mounted on asses, leaves,
591 followed by the men on camel-back, for her new home. There she
[592] is received by the chief and the old women.

While the married couple take refuge in their tent, the company carouses and dances. The festivities begin at sunset and do not end until dawn the next day, when all those present are exhausted.

513 The young women is then a member of her new family, which
[574] she will leave only in case of divorce or the death of her husband. In the meantime, she does not have the right to go visit her parents, but they may come to her camp.

562 Tuareg women keep a great deal of independence in marriage.
573 It is hard to tell whether they are faithful wives or whether they take advantage of their husbands' often prolonged absences to mis-
837 behave. According to some (Duveyrier) their conduct is exemplary; according to others (de Foucauld, Vermale) they leave much to be desired, and the wives continue to practice the light mores learned at the ahal. "Their unique preoccupation," says Dr. Vermale, "is love; having lovers is their only aim." It is certain that former lovers from the lovers' meetings continue to come visit the married women and to praise their charms in the ahal. But it must be explained that the husbands do not show jealousy, which would be in the worst taste, and that this courting seems quite platonic. It is very difficult to ask questions on this subject, for the Tuareg are careful of their wives' reputations and maintain that they are above reproach.

As for the men, their conduct is proper in their camps, although some do not hesitate to make use of their women slaves. But when they go on caravans and arrive in the centers far from their country, they give free rein to their passion which a long abstinence has made more impetuous.

684 Adultery (aker) of women is often punished by death. The man does justice himself without anyone thinking to reproach him, killing the guilty parties by his own hand.

622 ship, and so an undesirable heir-apparent can easily be passed over in favor of a less direct heir who is considered acceptable (Butaye, 1957).

614 The position of an Ahaggar Tuareg clan is not firmly fixed within the framework of the confederation. Component clans will sometimes break away from one tribe in times of adversity and attach themselves to another and more powerful tribe that is better able to protect them. In the old days vassal clans were sometimes swapped back and forth between noble clans, and so had their tribal allegiance changed for them more or less arbitrarily. At least one clan, the Ibotenaten, has been reduced from noble to vassal status, in this case by a crushing defeat suffered in the course of a blood feud. Thus the distribution of the various clans within the tribal framework of the confederation tends to change gradually [578] over the years, while internal tribal crises and intertribal warfare naturally accelerate the process.

[582] Marriage is usually although not always within the clan but outside the first degree of 614 cousinship and outside the camp community or fraction. A child of Tuareg parents inherits 611 rank and privileges through the mother, re- 428 gardless of whether she is a member of the father's clan or not; but the child is known as "Such-and-such, child of So-and-so," the parent thus referred to being the father, and inheritance of property follows Moslem law (*see* the Koran, iv, 12 and 175) which provides that a male heir shall receive twice as much as a female heir who is related to the deceased in the same degree. Today a Targui, asked to give his ancestry, will recite the list of male forebears in his father's line, although Ibn Battuta (Gibb, 1929, p. 321) tells us that in the 14th century descent was counted through the mother's brother, and a man's heirs were his sister's children rather than his own. Bates (1914, p. 112), citing Duveyrier (1864, p. 397), says that property acquired by force of arms used to be inherited by "the eldest son of the eldest sister of the deceased."

● 591 A newly married couple live in the camp of the bride's parents for about a year and then usually move over to a camp of the husband's people, but they sometimes settle permanently among the clansfolk of the bride if she and her

591 husband are of different clans. A Tuareg camp is usually known, however, by the name of the highest ranking male member of the camp community. Children are normally brought up and continue to live among the group which their parents finally joined on a permanent basis, although boys are sometimes brought up by a maternal uncle. A widowed woman and her unmarried children are usually taken into the family circle of one of her brothers or married sons.

837 The question of moral laxity hardly con-
[835] cerns us here, for even if irregular sexual relations were as general among the ladies of the Ahaggar as some authors would have us believe, they are still confined as a rule to the kinship group of the clan or at least to that of the tribe. But even so we will do well to examine briefly a widespread popular misconception. In point of fact we can probably
[582] accept Blanguernon's (1955, p. 141) statement that a substantial majority of Tuareg ladies remain virgin until wed, even though the usual age at marriage is 20 to 25 for women and close to 30 for men. Monogamy is the uni-
586 versal rule and divorce is both unusual and
837 generally frowned on. Adultery is probably no more common than it is in most societies where husbands and wives are frequently separated for periods varying from a couple of days to several months. An injured husband
[684] theoretically has the right to kill both his wife and her lover if they are caught in the act, but in practice he usually repudiates his wife although he may decide to keep her regardless of her faults, in which case he appeals to the Amenokal who then fines the corespondent. The injured wife of an unfaithful husband simply packs up and goes back to her own people, unless she prefers to ignore the whole affair.

837 It has been said that Tuareg women of the Ahaggar, single or married, lend themselves freely to male friends and guests as a general rule, but this is certainly a myth. We get the impression that in this matter, and in others too, some authors have not only been influenced subconsciously by the conditioning of their own societies, but have also extrapolated hypothetical Tuareg behavior from behavior sometimes observed among the Tuareg when in contact with their new European rulers.

565 614 101 131 ference of the resulting oval is closed by the Negro-Tuareg contact zone of the southern Aïr. The Ahaggar massif lies at the center of this oval refuge area: it is a Berber island, so to speak, whose broad beaches are continually swept by waves of the surrounding Arab sea and, along the southern and southeastern shores, by the negroid "Gulf Stream" of the Sudan.

565 174 563 [797] There have probably never been many Shorfa or Maraboutic families established in the Ahaggar itself, although a few of them have lived there for a long time now. Arab Shorfa missionaries from Morocco first arrived probably in the 7th or early 8th century. They soon set up a theocratic dynasty, the Imenan, who ruled the Ahaggar and the Ajjer Tuareg as a single confederation until about 1650, when Goma, last of the Imenan "sultans," was murdered by Biska, a noble of the Oraghen tribe of Ajjer Tuareg. There followed a long period of anarchy and civil wars out of which finally arose, about the middle of the 18th century, the main framework of the Tuareg political structure which we now know. Descendants of immigrant Arab holy men are very few and scattered in the Ahaggar today, and their power has been reduced to no more than a faint shadow of what it used to be. People of this kind are much more numerous, united and powerful in the northeastern and southwestern corners of Tuareg territory, among the Ajjer and the Ifoghas of the Adrar, than they are in the region with which we are directly concerned at the moment. It is significant, however, that as recently as 1900 a Shorfa holy man exerted decisive influence in the electoral council of the Ahaggar confederation when that body found itself seriously divided over the choice of a new amenokal (Benhazera, 1908, p. 126).

[591] [611] We know that Arab blood has been seeping very gradually into the topmost level of the Tuareg aristocracy, for at least a century, through the occasional marriages of noble Tuareg women with Arab men. In all such cases residence is strictly matrilocal. Since rank is inherited through the mother, a son of this kind of union ranks as a Tuareg noble and can become a chief. Duveyrier (1864, pp. 22–23) describes the case of the Ajjer Tuareg governor of Ghat in 1861, whose father was

A married woman has possessions independent of those of her husband. Her camels bear her special mark, different from that of her husband. She does not take part in household work unless she wishes to do so. 422 562 592

She has the right not to follow her husband immediately after her marriage, but to camp near the tent of her parents for a year after her union, so that she can accustom herself gradually to the idea of separation. 562 591

To obtain a divorce, it is enough for her to refuse herself to her husband and to take refuge with her parents. 586

Almost all women, except the poor, have meharis as mounts and their individual saddles. 422 492 562

At the ahal, as we have seen, she rules as mistress.

Noble or serf, she has one or more negresses reponsible for the heavy work of the household and for the preparation of food. 357 562

It is she who is the more educated, for she knows better than her husband how to write and read the "tifinagh's" (names of the characters of Tamashek writing), and it is she who teaches her children to read. 212 562 868

She plays the amz'ad, the instrument for which the Tuareg have such a lively predilection. "When two groups come to blows and one of them is defeated, the victors cry to the vanquished this wild cry peculiar to the Tuareg: /13/ 533 562 726

'Hia! hia! hia!

'So there will be no amz'ad!'

"At the threat of the silence of the 'imz'aden' the vanquished return to the charge, so great is the fear of the women's unfavorable opinion." (Duveyrier).

Nothing gives the Tuareg as much pleasure as for one to be interested in the deeds and ways of the women of their tribes. Thus one has only to speak of Dassine or of Mellouka, women who enjoy a great reputation for beauty and intelligence in the Ahaggar, to see a stiff attitude give way to great good humor 521 562 602

Men's chorus:
Atelsimet ⵜⵜⴰⵍⵙⵉⵎⵉⵜ You will be clothed.
Women's chorus:
Nerdjih ⵏⵉⵔⴷⵊⵉⵀ We are afoot.
Men's chorus
Atar'ermet ⵜⵜⴰⵔⵔⴰⵎⵉⵜ You will be mounted.

Then the bride and the women, addressing the groom, sing these two lines:

Outterir' inelli n isakan ⵓⵜⵜⴻⵔⵔⵉ ⵉⵏⴻⵍⵍⵉ ⵏ ⵉⵙⴰⴽⴰⵏ
Essoufeq ineHi n foudan ⵙⵙⵓⴼⵖ ⵉⵏⴻⵀⵉ ⵏ ⴼⵓⴷⴰⵏ

"I do not want any bechna (carried by) young camels.

"I prefer bechna (carried by) strong and solid camels, " meaning by this that she expects of her husband the deeds of a strong, brave man and not the behavior of a child. /18/

Then the bride enters the tent, and the guests withdraw and go to feast.

For seven days the groom's food is provided by the bride's relatives. During this time the newlyweds do not leave their tent, but people go there to entertain and visit them.

Custom decrees that the newly weds live beside the wife's parents for a year in order to give her time to get used to separation from them, which they call "az'alaŧ" ⴰⵣⵄⴰⵍⴰⵜ (from the verb "ez'li" ⵣⵄⵍⵉ , to separate).

Monogamy is the absolute rule.

We have said that the ahal is one of the reasons for late marriages. Another reason lies in the fact that many Tuareg are satisfied with Negro concubines.

Chapter VIII

Divorce

Divorce, in Tamashek "tellef" ⵜⴻⵍⵍⴻⴼ or "oulouŧ" ⵓⵍⵓⵜ (from the verb "ellef" ⵍⵍⴻⴼ , to divorce).

5: Nicolaisen E-4, 5 (1951-1955) 1959
MS25 Tuareg MS25
Ahaggar

The Ahaggar Tuareg cannot generally trace the exact genealogical relationship between all members of a clan termed *taousit* as it is in Air. The noble Kel Rela (275 individuals) claim descent from a common ancestress named Kella, who lived seven generations ago. The Dag Rali (386), one of the vassal clans, seems to consist of two matrilineages of seven generations each. The two matrilineages are said to be related to each other, but their exact relationship is unknown. The very numerous vassal clan Agouh-en-Tehele (585) falls into three sub-clans claiming common matrilineal descent. One of these sub-clans, the Isandan, is identical with a matrilineage of six generations, whereto is grafted a smaller matrilineage of four generations related to the Ibettenaten clan.

Briggs has recently stated that previous authors have attached too much importance to Tuareg matriarchy (Briggs 1958, p. 87), and I agree with his statement. The fact that the Tuareg in important cases acknowledge the matrilineal principle has veiled the other fact that they have patrilineal rules, which are probably genuine to Tuareg social structure. But it must be admitted that influence from Islam and the Arabs makes the study of traditional social structure difficult.

The Tuareg of Ahaggar – like those of Air – have terms which in meaning are identical with matrilineage (*tesa* = "the stomach") and patrilineage (*arowi* = "the back"). They follow the matrilineal principle in specific cases, the patrilineal in others, while for rules of residence both principles are acknowledged as will be described below. Traditionally the matrilineal principle is valid for:– 1) succession to chieftainship, 2) succession to land rights, 3) succession to property considered indivisible, 4) in noble clans it is valid for succession to rights and obligations towards vassals, and in vassal clans for rights and obligations towards noble Tuareg.

Islamic rules are valid for inheritance of individually owned property. Children inherit what is left by their parents in such a way that a son gets a portion twice as big as that allotted to a daughter. A man cannot inherit the property individually owned by his mother's brother, whom he can succeed in the above mentioned respects, whereas he can inherit from more distant patrilineal kinsmen. The acknowledgement of the paternal line for inheritance is expressed in the general rule that any person adopts his father's camel-brand and earmarks for other domestic animals. This rule may be pre-Islamic. It may also be a pre-Islamic trait that most Tuareg have much better knowledge of their patrilineage than of their matrilineage.

Clans are predominantly endogamous, but there are marriages between people of different clans, and we can adequately use such unions to illustrate the rather complicated rule of residence:– A man will live together with his father in the territory of his clan as long as his father is alive, while after his father's death he will take up residence in the territory of his mother's clan, to which he himself belongs, and camp there together with his matrilineal kinsmen. A single death may in fact give rise to the change of territory and camp of a great many people, as is illustrated in fig. 10.

5: Nicolaisen E-4, 5 (1951-1955) 1959
MS25 Tuareg MS25
Ahaggar

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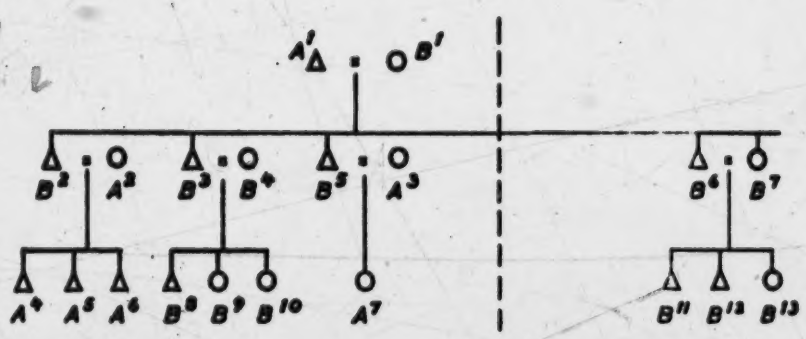

Fig. 10.–Illustration of the rule of residence for persons descending from a man of the Agouh-en-Tehele clan (A^1) and a woman of the Dag Rali clan (B^1).

People living with the Agouh-en-Tehele clan to which all A-persons belong.

At the death of A^1 of the Agouh-en-Tehele clan all persons will settle in the territory of the Dag Rali clan with maternal kinsmen of B^1, and they will remain there also after the death of B^1.

At the death of B^2 his wife A^3 and her children A^4 A^5 will go to her father or maternal kinsmen of the Agouh-en-Tehele clan as will be the case with A^3 and her child A^7 at the death of B^5. At the death of B^5 his wife B^4 and children B^8–B^{10} will remain with the Dag Rali.

People living with the Dag Rali clan to which all B persons belong.

If B^6 dies while A^1 is still alive, B^7 and her children B^{11} B^{13} will go back to the camp of A^1 in the Agouh-en-Tehele territory. After the death of A^1 they will return to the Dag Rali territory to join the camp of B^6, B^7, and B^8.

[614] [682] If for instance B^6 kills a man of a third clan (e.g. the Ait Loaien) the Agouh-en-Tehele and the Dag Rali clans are both responsible for the payment of blood-wealth as long as A^1 is alive and B^6 lives with the Agouh-en-Tehele clan. If A^1 has died and B^6 consequently lives with the Dag Rali, this latter clan alone will be responsible for the payment of blood-wealth.

582 The matrilineal and patrilineal rules applied among the Ahaggar Tuareg bring us to a consideration of marriage. In Ahaggar as in Air the traditional type of preferential mating no doubt is that with a cross-cousin, and cross-cousin marriage is symmetrical although a mother's brother's daughter is said to be the ideal spouse. This is not only stated by Tuareg particularly versed in their native customs. It is also proved by certain usages connected with marriage, and there are in fact many marriages of this type. But cross-cousin marriage although traditionally the preferential type of mating is apparently not the most common type of marriage. For many Tuareg claim that the very best is to marry a mother's sister's daughter (that is a classificatory sister), or a mother's sister's daughter's daughter (that is a classificatory sister's daughter). My statistical material, which is not very comprehensive, seems

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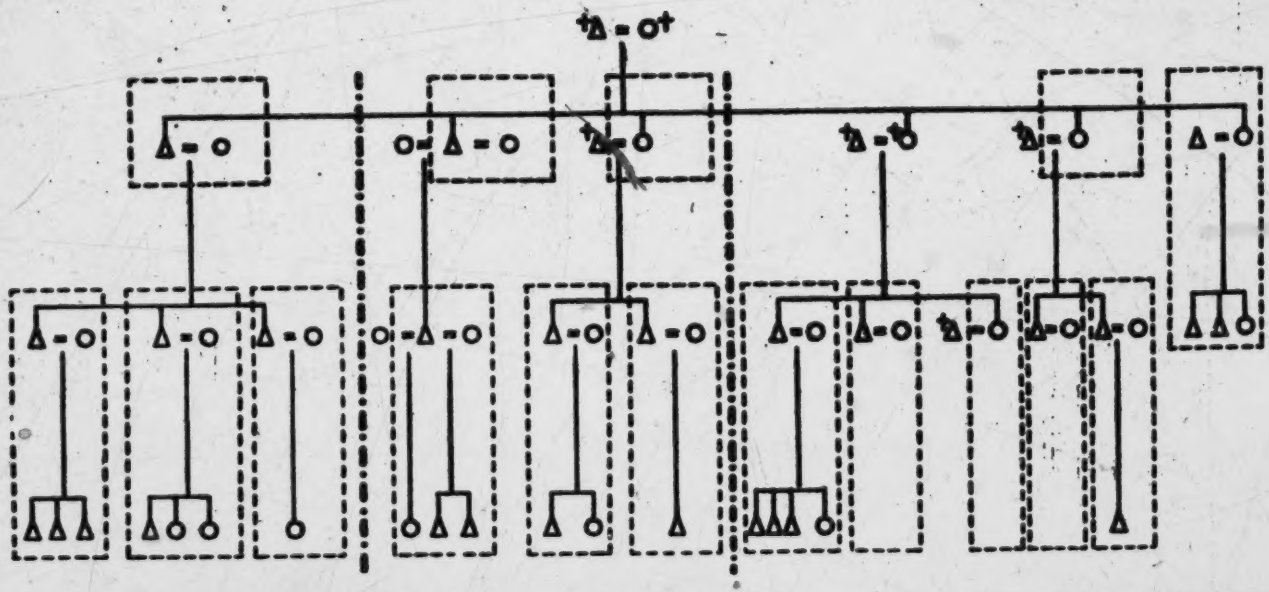

Fig. 11.–The section camp of the Kel Azernan (the Isandan sub-clan of the Aghah-en-Tebele clan). The camp comprises three goat-herding units of four, five, and seven tents forming three independent camps in case of dry pasture. When grazing is good the three goat-herding camps which co-operate in camel-herding and caravan trading will camp on the same spot with a small distance between each in order that the flocks of the three units shall not mix. – The household to the extreme right does not follow the general rule of residence illustrated fig. 10. Its members accordingly should camp together with the husband's family, which, however, lives in Air whence he has emigrated to Ahaggar.

5: Nicolaisen E-4, 5 (1951-1955) 1959
MS25 Tuareg MS25
Ahaggar

5: Nicolaisen E-4, 5 (1951-1955) 1959
MS25 Tuareg MS25
Ahaggar

[685] Nowadays the price is determined by the Amenokal. When a tenant dies his rights
428 and obligations should ideally be taken over by a maternal kinsmen. Traditionally
614 the usufructs of a sub-area are reserved for people of the same matrilineage or section as the tenant, but should the tenant be identical with the chief of the whole clan they belong to all clan members. These traditional rules, however, do not
[178] seem to be observed very strictly nowadays except for hunting of barbary sheep in certain areas. Lhote is wrong in stating that the chief of the clan has the right
114 to forbid grazing and protect pastures in the whole clan territory (Lhote 1955, p.
423 279). In the two clans here described this right is invariably vested in the tenants of sub-areas.

643 As the supreme judge of his drum-group the Amenokal can claim various
692 indemnities *(ediet)* among which have just been mentioned those paid for violation of the rights of his land-tenants. In case of adultery, for instance, the Amenokal can
[684] claim three camels from the seducer and one camel from the unfaithful wife. If a man catches his wife committing adultery he has the right to kill her as well as the seducer on the spot, and formerly the families of persons thus killed had no right
682 to revenge or blood-wealth. Neither was blood-wealth paid in case of murder
628 within the clan, but the Amenokal might then claim an indemnity from the murder-
692 er. When the murderer and the person killed were from different clans, blood-
643 wealth had to be paid to the family of the slain man by the kinsmen of the murderer. The Amenokal could not deny his subjects the right of revenge if they refused to accept blood-wealth, and if blood-wealth was paid he had no right to any part from it. Blood-wealth was fixed at one hundred she-camels for a slain man and fifty she-camels for a woman, but it may be doubted whether so many camels were
[648] ever paid. Revenge and blood-wealth have been abolished by the French admin-
692 istration which has given the Amenokal more power over his subjects than he had
178 in the past. To-day the authority of the Amenokal is almost unlimited. If, for
643 instance, a man will not allow his son to marry the woman he likes, the son may go to the Amenokal and ask him whether he considers the marriage suitable, and if
[584] the Amenokal agrees the father will have to yield to his son. If a man descending from parents of different clans continues to live together with people of his father's
[59] clan after his father's death, the chief of his mother's clan may complain to the Amenokal, who will then order the man to take up residence with his maternal kinsmen. Nowadays the Amenokal can decide on the most personal problems of his subjects, and he is constantly visited by many Tuareg desirous of obtaining his advice.

643 In the past the Tuareg of the Kel Rela drum-group are said frequently to have shown disobedient to the Amenokal. But the vassals would generally support him
[701] when he organized raids against other Tuareg as the war-leader of the Kel Rela
[727] group. The Amenokal had the right to a tribute named *abellag* comprising half of all booty taken by vassals of his drum-group. The vassals were allowed to engage
[721] in raiding without his consent, but he was the one who decided on war and large-scale raiding.

585 /144 cont./ his wife. Formerly there was a custom now lost: the pile of sand was kept in the tent for three nights, and the two spouses slept separated by the pile, custom saying: "The first night, this woman is your sister; the second, she is your mother; the third, she is your mother-in-law; the fourth, she becomes your wife." And the pile of sand was removed.

/145/ Before entering the nuptial tent, the husband must walk around it three times, and the young woman must do the same. She is led to her husband's tent by a group of women from her family. Along the path leading to the tent, the Tuareg women sing traditional refrains:

"Thanks to God, my daughter leaves me this night." The mother-in-law greets her son-in-law, saying to him: "Offer beautiful things to my daughter so that the shadow that will protect her will be cast by silk. Of the ten camels of her bride price, one has a white head; have her mount the gentlest one, and all her family will gaze on her."

Upon approaching the young couple's tent, the train of women comes to the gathering of men who are talking to the husband. The women then sing: "Thanks to God, and thanks to him before he was even named." The girl's mother greets her son-in-law. "Men, let us pass, stand aside, or else we shall push you and you will fall down, for we possess the greatest force that can be imagined."

The men having withdrawn a little, the young woman gets ready to pass over the threshold of her tent; one of her relatives appears suddenly, takouba /sword/ in hand, and announces: "You will not go in that tent." The young woman must then give her nalls /sandals/ to the interrupter in order to finally acquire the right to be a wife.

Up until about midnight numerous friends stay to talk to the young married couple.

[591] The new husband must remain in his wife's camp a rather long time before he is able to move his tent at will or to take his wife to his parents' camp.

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

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Fig. 12. Blacksmith woman. Ahaggar, Abalessa.

563 they more frequently refer to mulattoes as *Ichardanen* (sing. *Acharda*). Such mulattoes do not form any particular class or caste.

It is stated in almost all writings on the Tuareg that the offspring of mixed marriages will acquire the social status of their mothers, but though this may be theoretically true in some Tuareg groups actual conditions are more complicated. Among *Ineslemen* Tuareg and generally in southern Tuareg
[564] groups there is a strong tendency to acknowledge patrilineal affiliation. In Ahaggar classes and castes
[565] should ideally be matrilineal organizations. However, this is not always so. A man who descends from a vassal mother and a noble father will not become a true vassal. He will not have to perform any of the obligations characteristic of the vassal class, and to-day he is normally considered noble
563 though he cannot succed to chieftainship in his father's tribe. If a pastoral Tuareg marries a woman
591 of one of the black-skinned castes the children who grow up in the father's camp will frequently remain there as pastoralists and members of their father's tribe. Conversely children descending from a black-skinned father of an agricultural settlement and a fair-skinned pastoral woman will often remain in the settlement to practise agriculture even after their father's death. As to offspring of marriages between Tuareg men and slave women, they will continue to live in the father's tribe as pastoralists, and will frequently acquire the social position of the father as mentioned later in the description of Tuareg slavery. Mixed marriages between fair-skinned Tuareg and people of black-skinned castes constitute a minority. But it seems as if such marriages are on the increase.

101 All the above mentioned peolpe are Tuareg-speaking though part of the sedentary agriculturists of
563 Ahaggar (*Harratin*, or *Izeggaren*) have Arabic as their mother tongue. In Ahaggar there are also many
[197] true Arabs – particularly at the administration centre of Tamanrasset. There are also Arabs at certain other villages in Ahaggar, and there are Arab pastoralists. They have largely mixed with the Tuareg, and certain Arab pastoralists such as the *Ahl Azzi* (*Kel Rezzi*) should be classed rather with Tuareg than with Arabs. There are also some Arabs in Ayr. There are Arab traders at Agadez, Iferwan, and Ingal, and there are a few Arab pastoralists who have mixed with pastoral Tuareg of Northern Ayr.

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

Many Tuareg claim that their tribe is an endogamous unit, but to-day there is no tribe that is exclusively endogamous. All tribes intermarry more or less with people of other tribes. The most endogamous tribe is perhaps the *Dag Rali* of which the half known as the *Dag Rali* proper has contracted a few marriages with people of the *Aguh-en-tehlé* (the *Isandan* sub-tribe) while the other tribal half known as the *Imessiliten* has intermarried with the *Ikechchemaden* tribe.

The rules of residence are based upon both patrilineal and matrilineal principles as follows:—

(1) When the wedding ceremony is over the newly-married couple will stay one year in the camp of the wife's parents. This one year's stay in the camp of the wife's family has nothing to do with bridal service. Very frequently the husband does not live continuously with his wife throughout this period, but lives in his parents' camp and pays occasional visits to his wife. Some Tuareg say that the main reason for this one year's stay in the camp of the wife's family is due to the fact that about one year is needed to prepare tent, household implements, and the like for the newly-married couple (cf. p. 460 f., 472). The stay in the wife's family camp is not always strictly one year, but may be longer or shorter. But if the wife is pregnant she must leave her parents' camp to bear her child in the camp of the husband's family.

(2) After the one year's stay the couple will settle with the husband's father to remain with him as long as he is alive.

Fig. 102a–b. Hafted irons (*índri*, pl. *índelen*) to burn property marks into the skin of camels and donkeys.

a. Camel iron. Ahaggar, the *Dag Rali* tribe. Dimension: 0.466 m. (N.M. G. 5251).
b Donkey iron. Ahaggar, the *Dag Rali* tribe. Dimension: 0.202 m. (N.M. G. 5250).

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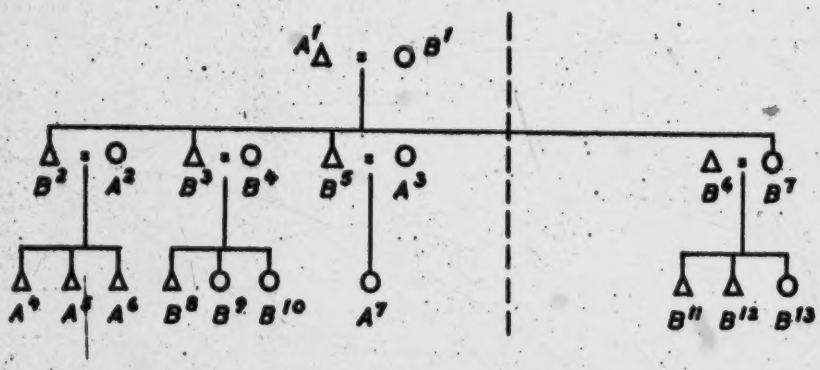

Fig. 103. Illustration of the rule of residence for persons descending from a man of the *Aguh-en-tehlé* tribe (A^1) and a woman of the *Dag Rali* tribe (B^1). The *A*-people belong matrilineally to the *Aguh-en-tehlé* tribe, the *B*-people to the *Dag Rali*.

People living with the *Aguh-en-tehlé* tribe.

At the death of A^1 of the *Aguh-en-tehlé* tribe all persons will settle in the territory of the *Dag Rali* tribe with maternal kinsmen of B^1, and they will remain there also after the death of B^1.

At the death of B^2 his wife A^2 and her children A^4–A^6 will go to her father or maternal kinsmen of the *Aguh-en-tehlé* tribe as will be the case with A^3 and her child A^7 at the death of B^5. At the death of B^3 his wife B^4 and children B^8–B^{10} will remain with the *Dag Rali*.

People living with the *Dag Rali* tribe.

If B^6 dies while A^1 is still alive, B^7 and her children B^{11}–B^{13} will go back to the camp of A^1 in the *Aguh-en-tehlé* territory. After the death of A^1 they will return to the *Dag Rali* to join the camp of B^2, B^3, and B^5. [768]

If for instance B^3 kills a man of a third tribe (e.g., the *Ayt Lowayen*) the *Aguh-en-tehlé* and the *Dag Rali* tribes are both responsible for the payment of blood-wealth as long as A^1 is alive and B^3 lives with the *Aguh-en-tehlé* tribe. If A^1 has died and B^3 consequently lives with the *Dag Rali*, this latter tribe alone will be responsible for the payment of blood-wealth. [682] [672]

(3) After the death of the husband's father the couple will join the husband's matrilineal kinsmen (his mother's brothers) together with his mother should she still be alive.

(4) At the husband's death his wife and their children will move back to the wife's kinsmen. [768]

As may be seen from this complicated rule of residence, a single death may in fact give rise to a change of territory and camp for a great many people. This is illustrated in Fig. 103 which depicts the rules of residence in the light of actual marriages between the two vassal tribes, *Dag Rali* and *Aguh-en-tehlé*.

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614 Should a man descend from a father and a mother of different tribes he will start his life as a member
●591 of the father's tribe and end as a member of the mother's tribe. However, a man who descends from such a mixed marriage will, even as a member of his father's tribe, have an intimate connection with
[482] the tribe of his mother. Thus it is said that if, in the past, a man of a mixed marriage between two
[672] tribes lived in his father's tribe and had to pay blood-wealth for a murder, his mother's tribe should pay half of the blood-wealth, while in case his father had died and he lived in his mother's tribe his father's tribe should not contribute.

614 Tribal membership is ultimately matrilineally determined, and though we cannot characterize a
211 tribe as a pure matrilineal unit the matrilineal principle plays a great part in tribal organization. It is
[428] valid for succession to tribal chieftainship, for succession to land-rights and to property considered
[565] indivisible; in noble tribes it is also valid for succession to rights and obligations towards vassals, in vassal tribes for rights and obligations towards noble Tuareg. These rules have been strictly followed by most Tuareg tribes of Ahaggar up to modern times. Within all tribes there seems to be one par-
614 ticular matrilineage from which the tribal chief should be elected. Thus in the vassal tribe of *Dag Ṛali*
613 the chief must be elected from the *Dag Ṛali* proper, while a man descending from the ancestress of the tribal half known as *Imessiliten* cannot become elected chief. In the *Aġuh-en-tehlé* tribe the supreme chief of the three sub-tribes should be elected according to matrilineal rules within the *Kel Taṛhawhawt* sub-tribe.

614 Tribes are territorial units. The dominant noble tribes have as their territory the very large area
565 which is divided into territories of vassal tribes within their drum-group. Several vassal tribes are
631 named after the territory where they live, and the vassal tribes which have ancestral names are also
423 attached to a particular territory. The Tuareg frequently speak of "*amaḍal n Dag Ṛali*", "*amaḍal n Aġuh-en-tehlé*", etc., that is "the land of the *Dag Ṛali* tribe", "the land of the *Aġuh-en-tehlé* tribe", etc., though they do not claim that these tribes own the particular territories but merely that they have
[643] particular rights to them. For the land of these tribes is owned by their drum-chief, the *Amenukal* of Ahaggar. It is stated in literature that such tribal territories are grazing grounds reserved exclusively for members of tribes. Lhote says that nobody has the rights to graze flocks and herds in the territories of foreign tribes without permission from their chiefs or from the *Amenukal* (Lhote 1955a, p. 279). Kilian also mentions that tribal territories are grazing grounds (Kilian 1925, p. 132), and in a study by Malaurie there is a sketch-map of some of the more important territories (Malaurie 1953, p. 339).
[182] Nowadays foreign camps are very frequently found in the territory of a tribe as mentioned by Capot-Rey (Capot-Rey 1953a, p. 265 f.), and it is said that this could also happen in the past. The territory
[578] of a tribe was possibly once reserved as grazing grounds for its members, but it is said that one of the *Imenukalen* (sing. *Amenukal*) in the past decided that grazing should be free all over the country as the division of the country into tribal grazing grounds gave rise to much inter-tribal trouble.

614 A tribe is always subdivided into sections which with few exceptions have geographical names –
613 generally the names of important river valleys in the usual camping area. The number of such sections
621 within a tribe varies. In the numerous vassal tribe *Aġuh-en-tehlé* there are eight sections while the *Dag Ṛali* tribe has four sections. These sections are kin groups with a depth of 4–6 generations, and within a section there is always a dominant matrilineage from which the section leader, who is

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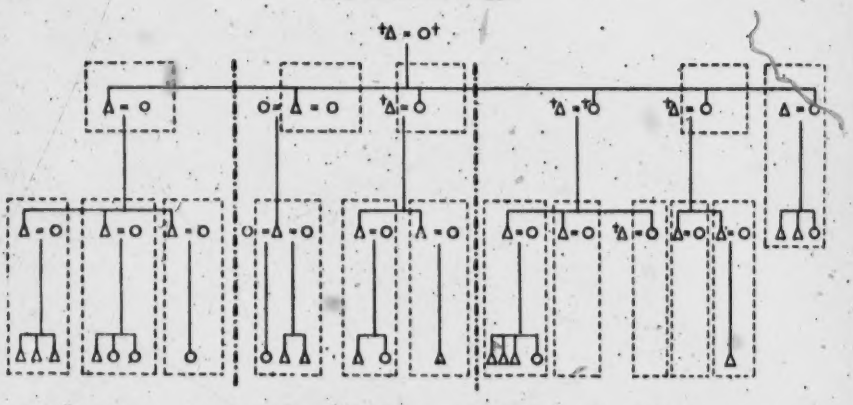

Fig. 105. The section camp of the *Kel Aperrnen* (the *Isandan* sub-tribe of the *Agah-en-tehli*). The camp comprises three goat-herding units of four, five, and seven tents forming three independent camps in case of dry pasture. When grazing is good the three goat-herding camps which co-operate in camel-herding and caravan trading will camp on the same spot with a small distance between each in order that the flocks of the three units shall not mix. The household to the extreme right does not follow the general rule of residence illustrated Fig. 103. Its members accordingly should camp together with the husband's family, which, however, lives in Ayr whence he has emigrated to Ahaggar.

also the representative of the section towards the tribal chief, should preferably be elected. The members of one section will frequently intermarry with members of another particular section, but members of a section will generally marry into more than one particular section and sometimes into sections of foreign tribes.

When grazing is good the sections are identical with camps of 10–20 tents, which otherwise are split up into minor camps of 2–7 tents. These minor camps generally consist of an extended family which co-operates in goat-herding and in various other tasks, although all animals are individually owned and every tent or household is self-supporting – "it has its own churning bag and its own millet bag", as the Tuareg put it. The section camps formed during good grazing are made up of three or four small goat-herding camps which constitute extended families, but the small camps within the section camps remain co-operative in goat-breeding, and there is generally a distance of 50–100 metres between each in order that their flocks shall not mix. When the small goat-herding camps of a section join each other and form bigger camps under favourable grazing conditions, it is not only because kinsmen appreciate each other's company, but also because the big camp of a section is a co-operative unit in camel-breeding and caravan trading, for which tasks a goat-herding camp cannot spare the labour. Should the small goat-herding camps of a section be unable to remain together, they camp so close to each other that contact between them is comparatively easy. A section camp is illustrated in the diagram below (Fig. 105). The formation of such camps is not generally possible without annual pasture, and section camps are particularly common in the *Dag Rali* tribe resident mainly in the

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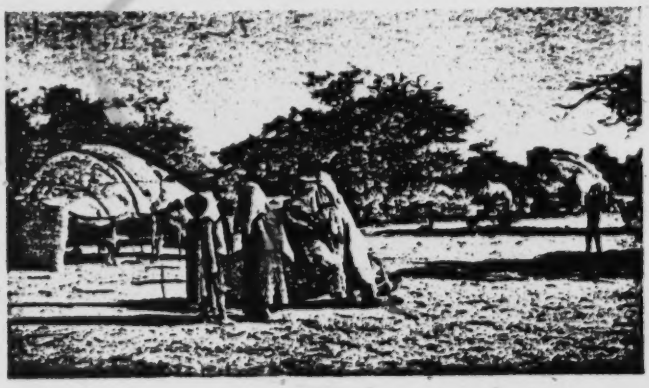

Fig. 109. A family camp of four mat-covered barrel-vaulted tents. Ayr, the *Iyendiyuen* tribe.

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233 donkeys by certain Ayr Tuareg are most interesting. Though such marks are used by many tribes there does not seem to be a great variety of them, and I have noted only the following marks:—

[565] (1) *tallayt*, that is the tip of right ear cut off while a slit is cut into the left ear. This mark is said to be used by all vassals of the *Kel Ferwan* group, but the members of the two tribes *Kel Akerra* and *Imezzureg*, who claim to be noble by origin, have an additional brand burned into the left hind thigh close to the animal's anus. This brand is called *ekomed*.

(2) two slits in the animal's left ear. Though different from the mark just mentioned it is said also [565] to be called *tallayt*. It is used by the noble *Kel Ferwan* Tuareg (the *Irawatten*), and also by the negroid *Iṛawḍen* who in the past were once slaves of the nobility.

(3) *tabelechchat*, that is one slit in the left ear. This mark is used by the *Ikezkezen* Tuareg who are politically attached to the *Kel Ewey* Tuareg.

[428] Though all property marks are patrilineally inherited it may happen in Ayr, as in Ahaggar, that a [77] Tuareg use two marks. For certain Tuareg will use the mother's father's mark for animals given them by their mother's family, other Tuareg have been brought up among matrilineal kinsmen whose mark they have adopted, and there are also people who have adopted their mother's family mark because they believed that their father's mark brought them bad luck in camel-breeding.

614 The Ayr Tuareg of the *Kel Ferwan* group fall into a number of units which are known by the word *tawchit*. It seems to have much the same meaning as the word *tawsit* of Northern Tuareg dialect, but is also used to designate the so-called spiked wheel-trap. I call these units for tribes as they do not seem to correspond to unilateral descent groups. Many tribes have a tradition of their descent from a common ancestress, but though tribal members may know her name they are never able to connect her with their genealogies which are very badly known. To my knowledge there are no tribes of true Ayr Tuareg that are named after an ancestress or have avuncular names. The Ayr tribes have geographical names or are called after an ancestor to whom they are also unable to connect their [59] genealogies. It is possible that the *Kel Ferwan* Tuareg in the past have followed the rules of residence

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outlined above from Ahaggar, with the exception that the Ayr Tuareg have never practised the one year's stay in the bride's family camp after marriage. To-day the *Kel Ferwan* tribes of Southern Ayr do not follow very strictly any particular rule of residence. There is a strong tendency to patrilocal residence, but a man will usually continue to live with kinsmen of the camp where he was brought up as a child. If a man has grown up with maternal relatives owing to the loss of his father as a boy, or because his mother and father have divorced, he may remain with matrilineal relatives. I believe that all tribes of the *Kel Ferwan* group of Southern Ayr are bilateral kin groups. And if in the past these Tuareg practised the rules of residence outlined above from Ahaggar, the tribes have been bilateral units as there have always been many marriages contracted between people of different tribes. Two tribes of Ayr, namely the *Imezzureg* and the *Kel Akerra*, claim that they have intermarried regularly from very ancient times, because the father of the *Kel Akerra* tribe was the brother of the mother of the *Imezzureg* tribe, while the father of the *Imezzureg* was a cross-cousin of *Kel Akerra*'s mother. These two tribes possess their individual chiefs, but have always been very mixed. It seems as if chiefs were elected according to matrilineal rules in the past, but to-day it is claimed that a son of a deceased chief should be the first in line of succession (cf. p. 456 ff.).

In Southern Ayr camps of all possible tribes to-day live among each other. There are no grazing grounds or particular territories nowadays when everybody is free to go where he likes with flocks and herds. No Tuareg have particular rights over land, and ban on grazing within certain areas, as in Ahaggar, is unknown. This is said also to have been the case in the past. But in the times preceding the French occupation of Ayr, all vassal tribes had their particular territories which, according to Capot-Rey, were formerly marked by walls (Capot-Rey 1953a, p. 265). I have not been able to confirm this, but the Tuareg told me that in the past tribal territories had frontiers marked out by river valleys or by natural objects such as large trees. The vassal tribes did not own these territories, which were allotted them by the drum-chief of the noble *Kel Ferwan* tribe, the *Irawatten*. The traditional territories or grazing grounds of most *Kel Ferwan* tribes are indicated in the list on p. 423 ff.

At present there seem to be no sectional division of the *Kel Ferwan* tribes corresponding to the division into sections in Ahaggar. The *Kel Ferwan* Tuareg generally live in small camps comprising a few tents. These camps, which co-operate in stock-herding, do not generally exceed four or five tents inhabited by kinsmen who generally constitute an extended family, e.g., (1) husband, wife, married sons, and their children; (2) two brothers, their wives, married sons, and their children; (3) a brother and a sister together with their spouses and children; (4) husband, wife, unmarried children, husband's mother and mother's sister, and his sister's daughter with her husband. These small camps, as may be seen, are not based upon any particular rule of residence in agreement with what has been said of residence rules above. The households of a little camp of this kind will remain constantly together to co-operate not only in goat-herding, but generally in camel-breeding also. The labour for camel-herding and caravan trading is more easily provided for in Ayr than in Ahaggar. For camels are rarely taken to very distant grazing grounds, and caravan trading is often limited to expeditions to Damergu where the Tuareg fetch their millet. The Tuareg tribes of the *Kel Ferwan* group living around Agadez have no true co-operative units apart from the small camps of up to four or five tents. Such small camps of extended families may temporarily join each other in a bigger camp during the

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considers the marriage suitable, and if the *Amenukal* agrees the father will have to yield to his son. If a man descending from parents of different tribes continues to live together with people of his father's tribe after his father's death, the chief of his mother's tribe may complain to the *Amenukal*, who will then order the man to take up residence with his maternal kinsmen. Nowadays the *Amenukal* can decide on the most personal problems of his subjects, and he is constantly visited by many Tuareg desirous of obtaining his advice. To-day when the two other drum-groups in Ahaggar have so to speak ceased to exist, the *Amenukal* has become the true supreme chief of all Ahaggar Tuareg in all possible matters, while in the past he had very little official authority over the two other drum-groups, who fought him, and even within his own drum-group it was very difficult for him to keep order. Sections and tribes among his own vassals frequently had severe quarrels with one another, and the Tuareg say that once in the past the two tribes of *Dag Rali* and *Kel Ahnet* quarreled over grazing grounds and fought each other, though officially their territories belonged to the drum-chiefs of their respective groups. Again, we see that during the revolt against the French in 1916–17, the drum-group of the *Kel Rela* did not act as a political unit. For though certain vassals followed the *Amenukal* in his order not to revolt, there were many vassals of his group who disobeyed his order.

The *Amenukal*'s power was not a very definite one. And it is clear that it was most difficult for him to prevent trouble between his subjects when he was not allowed to forbid them to take revenge in case of murder. However, it seems as if he has had important functions as an arbitrator in cases of a very different order, and that he was necessary to maintain the political system built up upon the division of the people into different classes and castes. He was also important in all cases concerning foreign policy, and he might call in for discussions of war and peace not only other noble Tuareg but also the chiefs of vassal tribes. Thus in spite of the fact that the *Amenukal*'s orders were not always obeyed there was a central government, and the *Amenukal* had three or four deputies known by the title of *Khalifa* to act as his representatives. These *Khalifas* were elected by the *Amenukal*. At present he has three *Khalifas* two of whom live with him in his own camp, while one lives in the Tamesna area where many Tuareg of the *Kel Rela* drum-group now dwell. It is possible that in the past the *Khalifas* were elected from the important noble sections of the *Kel Rela* tribe so that the central government of the drum-group corresponded structurally to the government of most vassal tribes: these have a chief (*Amrar*) of the whole tribe which is subdivided into sections with *Khalifas* who represent their sections towards the chief.

Throughout the 19th century whole groups of Tuareg outside Ahaggar paid an annual tribute known as *tiwsé* to the *Amenukal*, to the drum-chief of the *Taytoḳ*, or to other prominent noble Tuareg of Ahaggar in order to avoid raiding by the Ahaggar Tuareg. The noble Tuareg to whom *tiwsé* was paid by such foreign groups was most frequently the *Amenukal* of the *Kel Rela* drum-group, and the drum-chief of the *Taytoḳ*, but other influential noble Tuareg of the *Kel Rela* and *Taytoḳ* tribes might also receive *tiwsé* payments from foreign groups in order that they might not be raided by people belonging to these drum-groups. Some of these *tiwsé* matters are mentioned by Foucauld (Foucauld 1951–52, III, p. 1347). The annual payments made for protection seem never to have been very large. Thus I was told in Ahaggar that Tuareg of the *Kel Adrar* gave annually a skin tent and a camel to the *Amenukal* of Ahaggar, and the *Kel Tédalé* tribes of Northern Ayr are said to have given him a similar payment for protection.

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Nicolas says that a maternal cousin is the first in line of succession, not only among the Northern Tuareg, but also among the *Kel Ayr* and the *Kel Geres* (Nicolas 1950c, p. 492 f.). This, however, is not correct. I have been told by many Tuareg in Ahaggar that a maternal cousin is the proper successor next to a brother of the deceased chief, and genealogies seem to intimate that a maternal cousin has more frequently been elected chief than has a sister's son. Nevertheless, Ahaggar Tuareg, whom I consider extremely versed in traditional custom, claim the priority of a sister's son. In connection with Duveyrier's statement this makes me believe that the Northern Tuareg originally preferred sister's sons to succeed as chiefs, while preference to maternal cousins is a custom more recently adopted.

The rules of residence have been outlined in a previous chapter (cf. p. 142 ff.), and I have mentioned that in Ahaggar residence is based upon both the patrilocal and the matrilocal principle as follows:— A man remains with his father after marriage, but after his father's death he joins the camp of his mother and her brothers to live with his matrilineal relatives. A woman after marriage moves to her husband's camp. At her husband's death she will return to her father's camp, and if her father be dead she will join the camp of her mother and her mother's brothers. In case of a divorced woman the same rule is observed, but the children of a divorced couple belong to the father, and stay in his camp as long as he is alive. After his death they belong to the camp where their mother lives. However, the Ahaggar Tuareg sometimes dispense with this rule in case husband and wife belong to different classes or castes (cf. p. 22). It may even happen that children of a dissolved marriage, where husband and wife come from the same class or caste, grow up with their mother – particularly if, when the divorce takes place, the children are so small that they need their mother's care. On the whole, however, the Ahaggar Tuareg follow the rules of residence indicated above, and we have already seen that these particular rules are strongly supported by the authority of the *Amenukal*. The same practise was perhaps once also followed by the Ayr Tuareg, but, as we have seen (p. 152 f.), in the *Kel Ferwan* group there is nowadays a strong tendency for a man to remain with his patrilineal kinsmen after his father's death. The rules of residence do not play a very important part to the *Kel Ferwan* Tuareg nowadays. The political unit of the drum-group has very little practical value, economic and political relations between noble Tuareg and vassals have disappeared, and there are no land rights to which certain individuals succeed.

In the light of what has been said so far about Tuareg social organization, we shall now consider their traditional rules of marriage. Preferential marriage is that with a cross-cousin; the very best is to marry a mother's brother's daughter, but father's sister's daughter is also considered a suitable choice. An exchange of spouse between two family groups is considered most excellent. It is thus considered ideal for brothers of family A to marry sisters of family B, for brothers of family B to marry sisters of family A.

If Ego marries a classificatory cross-cousin it seems preferably for him to marry one of his mother's family. This is intimated by a custom connected with marriage in Ahaggar:— At the beginning of the wedding ceremony a pair of sandals should be given to the man who does not marry the bride though traditionally possessing a sort of prior entitlement to do so. Such men are:— (1) the bride's father's sister's son; (2) the bride's father's mother's sister's daughter's son; (3) the bride's father's father's brother's daughter's son.

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582 with cross-cousins. There are very few relatives with whom marriage is strictly forbidden. A man must not marry a kinswoman of ascending generations, and he should not marry a woman who is his mother-in-law (daughter-in-law) from a previous marriage. With the exception of his own true sisters he is allowed to marry any kinswoman of his own generation, and in the first descending generation he can marry all women except his own daughters and daughters of his brothers and sisters.

582 591 581 In Ahaggar where the Tuareg practise a fixed system of patrilocal and matrilocal rules of residence, cross-cousin marriages will imply shifts of residence which can be avoided by other types of marriage. Many Ahaggar Tuareg prefer to arrange for their sons marriages with a mother's sister's daughter (that is a classificatory sister) or with her daughter (that is a classificatory sister's daughter). When the Tuareg thus marry directly into their own matrilineage there will be no shift of residence from one camp (tribe) to another, and children will have rights of inheritance and succession to kinsmen of the same local group. Marriage with a mother's sister's daughter or with her daughter is in fact better suited to rules of inheritance, succession, and residence than is marriage with a cross-cousin. I have met many Ahaggar Tuareg who claimed marriage with a mother's sister's daughter to be preferable to cross-cousin marriage, though they admitted that the latter was traditionally the preferred type.

582 My statistical material, which is not very comprehensive, seems to indicate that in Ahaggar marriages with a mother's sister's daughter and with her daughter are more common than are marriages with cross-cousins. This may be seen from the composition of 44 marriages contracted with kinswomen:—

Mother's brother's daughter	3
Father's sister's daughter	7
Classificatory cross-cousins	6
Mother's sister's daughter	11
Mother's sister's daughter's daughter	9
Other kinswomen	8
Marriages total	44

The *Kel Ferwan* Tuareg say that marriage with a mother's sister's daughter or with her daughter is also practised among them, but that such marriages are not particularly common. This agrees with my statistical material which is very scarce also from the Ayr Tuareg:—

Mother's brother's daughter	7
Father's sister's daughter	4
Classificatory cross-cousins	6
Other kinswomen	14
No blood-relationship	8
Marriages total	39

[17] These statistics are less valuable than those from Ahaggar, for they are collected mainly from tribes living around Agadez where social customs tend to fall into disuse. However, cross-cousin marriages 582 591 are still very common in these tribes where there is a tendency to follow patrilocal rules of residence and patrilineal succession. The reason why the *Kel Ferwan* Tuareg do not consider marriages with

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women of their own matrilineage particularly suitable seems to be connected with these rules of residence and succession. Marriages with maternal kinswomen are clearly advantageous to the Ahaggar Tuareg, where residence is ultimately matrilocal, while such marriages in Ayr have no proper justification.

Tuareg kinship systems in Ahaggar and among the *Kel Ferwan* Tuareg seem to be adapted to cross-cousin marriage. Parallel cousins are termed brothers and sisters, while there is a particular term for cross-cousins and between them an institutional joking relationship which facilitates contact and marriage. The Tuareg seem to admit that one function of joking between cross-cousins is to promote marriages between them, and they say that in the period during which a man and a woman are in love with each other before marriage – a period which is known to the *Kel Ferwan* Tuareg as *térejjek* – there will always be joking between them even though the two persons are unrelated.

Joking relationship between cross-cousins has another function in addition to that of facilitating marriage. In the description of political systems it has been mentioned that joking plays a rôle in preventing conflicts between people of different classes and castes. When a man marries a cross-cousin, his cross-cousins will become brothers and sisters-in-law with whom joking continues, and there will always be joking with the brothers and sisters of a spouse unless a man marries a particular kinswoman (cf. p. 466). It is the rule that there is joking with brothers and sisters in-law who preferably are also one's cross-cousins so that this joking relationship should in such cases have existed even before marriage. I believe that this convention helps to restrict conflicts between a person and the spouse's family of his own generation, and that joking between in-laws of the same generation has much the same function as has avoidance between parents-in-law and sons and daughters-in-law. There can be no doubt that this type of avoidance is important to the maintenance of good relations between in-laws of different generations, the more so as the Tuareg explain their avoidance relationships by saying that it is only natural that avoidance is particularly strict between people of different sexes in the way that a man avoids his mother-in-law very strictly, a woman her father-in-law equally strictly, for a man has a particularly strong influence over his son, and a woman possesses a corresponding influence over her daughter; consequently conflicts between a man and his mother-in-law, and between a woman and her father-in-law can easily arise.

Radcliffe-Brown was the first to point out the identical functions of joking and avoidance. These outwardly such different types of behaviour both serve to prevent conflicts between in-laws (cf. Radcliffe-Brown 1950, p. 56 ff.; 1952, p. 90 ff.). This theory is very important, and I believe that it is not only confirmed but augmented by the material I have brought back from the Tuareg. It is clear that conflicts cannot easily arise between two persons who avoid each other, and the same is true of two joking partners as when everything is permitted, it is difficult to quarrel. Morally, joking is considered a very good thing, and cross-cousins who do not like to joke much are in public opinion bad cross-cousins. However, the intensity of joking between cross-cousins depends very much on the age difference between the two if they belong to the same sex. There will always be much joking between cross-cousins of the same age, while cross-cousins of very different age will joke very little or not at all. With extreme difference in age, two male cross-cousins may even change their joking relationship into avoidance, though this does not seem to be normal.

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young people of both sexes begin to drum and sing at a short distance from the wedding tent. They do that not only to amuse themselves but also to pay homage to the couple to be married. They continue to sing and drum until shortly before sunrise, when everybody leaves the place. Shortly afterwards the groom and the bride leave the wedding tent to walk back to their individual tents situated in opposite directions of the wedding place.

(5) In the morning at about ten or eleven o'clock the wedding tent is taken down to be erected again in a normal way at a short distance from the first place it was pitched. Care is taken that the sand-hill is left untouched; it is never touched by anybody and in time is obliterated by the wind. When the wedding tent is re-erected it is put up correctly like a normal tent with the sheet attached to twelve poles around the structure, and is provided with mats which are drawn around the lower part of the tent. However, the interior arrangement differs from that of a normal tent in that a long and very flat sand-hill known as *tuf-adebel* is made; it is very low in comparison with the first sand-hill known as *adebel*. This low sand-hill serves as the sitting place for the married couple, and is covered with coloured blankets.

(6) The veiled groom comes to the tent in the morning just before midday. He is accompanied by young men, but he is not now led by them, but walks in front of the procession. He enters the tent and sits down upon the low sand-hill. Friends and relations gather around him in the tent, but he avoids talking to them, or, if he does, then only in a low voice.

(7) In the afternoon the wedding guests arrange the ceremonial camel ride (*ilugan*) in front of the wedding tent so that the ride can be seen by the groom.

(8) Before the ceremonial ride ends at darkness, the veiled bride is led to the tent where she is placed by the side of the groom on the low sand-hill.

(9) The wedding guests sing, drum, and dance the whole night in front of the wedding tent.

(10) The guests leave the wedding place the next morning to return to their camps. If they have no avoidance relationships with the married couple, they will go to the wedding tent to say good-bye before they leave. The wedding feast is now over.

(11) The newly-married couple remain in the tent for seven days in all, during which period they leave the tent only to release nature and preferably after darkness.

(12) When the seven days' stay is over the bride remains in her father's camp for about one year, and traditionally her husband should stay with her for that period. However, he will usually stay only part of this period in his wife's camp, returning frequently to the camp of his father. If the husband stays in the wife's father's camp for a year he has no obligations towards the members of the camp. There is no bride service.

Among the Ayr Tuareg a wedding is known as *ehuben*, or as *ehen*, and these terms are identical with those used in Ahaggar. From the latter term we see that the tent plays an important part also in the wedding ceremony of the Ayr Tuareg, but there are ceremonial distinctions as will be seen from the following description:—

(1) On the first wedding day relatives and friends arrive at the wedding place at the camp of the bride's family. The wedding tent is already erected. This is done in the normal way with the exception that the entrance is at the narrow end turning southwards, while a normal tent is always entered from

[Text continues on p. 474]

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585 the broad side turning westwards. Inside the tent there is nothing beyond the large bed (*tédabut*) covered with mats and blankets.

(2) The wedding guests perform the ceremonial camel-ride (*ihugan*) in the afternoon and continue to sing, make music, and dance throughout the night.

[262] (3) The wedding feast continues the next day with the killing of an ox for the guests. On this day, early in the night (about nine o'clock), the groom comes to the wedding tent. He is closely veiled and walks in the middle of a large procession of men and some women. The procession walks slowly, the [533] women accompanying it shrilling and cheering. If the camp is situated close to Agadez the procession is led by professional musicians who on this occasion are on horseback. When the procession has arrived at the wedding tent the groom enters into it directly and without much formality, but does [564] so through the narrow end turning southwards. Some of his friends squat around him in the tent while a few blacksmiths drum and praise the groom in songs which also refer to the fact that the blacksmiths have arrived in order to transform the wedding into a great feast. When the groom has entered the tent most guests continue to dance and make music until about eleven o'clock, when the bride arrives.

(4) The bride is led towards the wedding tent by a procession of singing women who are not accompanied by musicians mounted on horses even if the camp is close to Agadez. The procession proceeds extremely slowly, and sometimes almost marks time. The women sing the praise of the veiled bride who walks in the middle of the procession behind a tall woman. The bride's hands are around the tall woman's waist, and she is hidden under a large piece of white cotton placed over the tall woman's shoulders and back. When the procession is close to the tent it is joined by many men and by the drumming blacksmiths who lead the procession to the wedding tent. Here the procession walks three times around the tent, stopping in front of the narrow entrance facing southwards. The women now claim the promise of a gift from the groom to his bride (cf. p. 462). When a gift has been promised the tall woman creeps into the tent with the bride clinging to her back. The bride is placed upon the bed together with the groom who is already sitting there, the mat at the southern end is drawn to and closed, and the bride and the groom are left alone. The wedding is now over, and the guests leave for their tents and camps.

(5) The bride and the groom now remain seven days in the tent. They leave it only to release nature [591] and preferably after darkness. When this stay of seven days in the wedding tent is over, the newly-married couple immediately take up residence in the camp of the husband's father.

From the description of Tuareg wedding ceremonies above we see that they develop very slowly. This is particular so in Ahaggar, where the bride and the groom are brought together to be separated again before being finally united in the correctly erected tent. In Ayr the bride and the groom are brought together more directly, but do not meet until the second day of the wedding feast. They then have to enter the tent in an abnormal way – through the narrow southern end. The fact that the ceremony develops slowly and that the tent is not correctly erected are traits typical both of the Ahaggar and the Ayr Tuareg.

585 121 It is clear that the groom and the bride during the ceremony live so to speak outside the community. Tuareg wedding ceremonies are characteristic rites of passage and contain traits common to many